HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

VOL. 2. NO. 7. CONCORD, N. H. SATURDAY, APRIL 16, 1836. WHOLE NO. 33.

HERALD OF FREEDOM.
Office, Low's Block, opposite the Post Office.

PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.

JOSEPH HORACE KIMBALL, Editor.

Elbridge G. Chase, Printer.

HERALD OF FREEDOM.

[For the Herald of Freedom.]

New-England opposed to Slavery.

"No—there never was but one sentiment, [in New-England] and that is opposed to the whole *system* of Slavery."

The above is found in an editorial article in the last Keene Sentinel. If Mr. Prentiss refers to some past time within his recollection, when the Sullivans, Langdons, Whipples and Bartletts of New-Hampshire, and the Hancocks, Adamses Gerrys and Brookses of Massachusetts, lived, and flourished, wrote, and vindicated the declaration in our Great National Charter, that "ALL MEN ARE CREATED EQUAL," he is probably correct; but if he refers to the present time, as he undoubtedly does, and means that there is now in New-England but one sentiment on the subject of slavery, and that sentiment is opposed to the whole *system*, he labors under a great mistake.

If the sentiment in New-England is so wholly opposed to the whole *system* of Slavery, why do we hear of the violent denunciations against those who are using all the constitutional and moral means in their power, for effecting the removal of it? Why are meetings called, and speeches made, and resolutions passed, stirring up mobs against the Abolitionists? Why are ministers of the Gospel arrested, imprisoned, and subjected to mock trials, for preaching the solemn truths of inspiration, for advocating the rights of freedom and free discussion, and for pleading the cause of the millions who are held in bondage under that system? Why do our public journals defend mobs composed of 'gentlemen of standing and property,' who seize our citizens in mid day, dragging them through the streets and confining them in prison, for no other cause than pleading for the oppressed, and using the rights given them by the constitution and laws of the land?

Why are churches assailed by mobs when the friends of the oppressed are peaceably assembled, to hear public addresses in favor of human rights, if the sentiment is so universal against the *system* of slavery? and why are schools, established for educating the people of color, persecuted, assaulted and finally broken up, if such is the fact?

If there is but one sentiment in New-England, and *that* is "opposed to the whole system of slavery," why do we find some of our most prominent statesmen declaring at a public meeting, "we cannot find in the Christian Scriptures any prohibition of slavery, and are warranted by the opinions of much better judges that none can be found." [*H. G. Otis's Speech at Faneuil Hall*, 1835.]

If the sentiment in New-England is so "opposed to the whole *system* of slavery," why do we find a Doctor of Divinity and President of one of our Colleges, publicly uttering, "We do humbly conceive that, if all the rest of the new Testament were blank on this subject, this text [1 Tim. vi. 1, 2, &c.] would present an impregnable demonstration that slaveholding, is not in all cases and invariably sinful;" [*Pres. Fisk's Counter Appeal*] and why do we find one of the Professors of the Andover Theological Institution directing the students under his charge "not to *pray* for the Slaves in public?"

If the sentiment in New-England is in such opposition "to the whole *system* of slavery," why do we find an Ex-Governor of our own state and formerly a Senator in Congress, declaring in a religious newspaper, that "Slavery is distinctly recognized by the *positive* law of God, and also by the *moral* law," and authoritatively asserting, "God's law says, 'A man may buy a servant, he shall serve his master *forever*, he is his PROPERTY.'" [*Gov. Morril's Defence of Slavery from the Bible, in N. H. Observer of Feb.* 19. 1836.]

If there is such a repugnance to slavery,—if the sentiment in New-England against it is one and indivisible, why does a Reverend divine, born and educated in New-England, and lately Mr. Prentiss's spiritual leader and guide, avow and publish such sentiments as the following: "It is to be hoped and expected, that Massachusetts will enact laws declaring the printing, publishing and circulating papers and pamphlets on Slavery, and also the holding of meetings to discuss slavery and abolition to be *public indictable offences*, and provide for the punishment thereof in such manner as will effectually prevent such offences." [*Rev. Thos. R. Sullivan's Letters.*]

(How would the venerable patriot, who was father of the one who wrote this sentence, and grandfather of him who published it, if living, blush at the tyranny his degenerate posterity would, if they could, perpetrate.)

If Mr. Prentiss can reconcile the foregoing facts and declarations with his assertion, that "there never was but one sentiment, [in New-England] and that is opposed to the whole *system* of slavery," I shall think he is less fallible than I now suppose him to be.

GIOVANNI.

[For the Herald of Freedom.]

John Newland Maffit.

This man is well known to the New-England public. He is, by birth, an Irishman: but his words and acts belie his origin; his noble countrymen would disown him. He has not a spark of the generous love of universal freedom and glorious independence, which actuated a Fitzgerald and an Emmet to resistance against the tyranny of England and her hierarchy.

Maffit landed on our shores several years ago,—an adventurer. He came from foreign lands—a "foreign emissary;" but he professed an errand of mercy and was received as a minister of God. He was eloquent; grace sat upon his lips; the gospel of Jesus acquired additional beauty from his energetic illustrations; he was honored, flattered; and was instrumental in adding largely to the number of his brethren. He was a Methodist, and, at one time, bade fair to rival Wesley and Whitefield in the success of his efforts in a foreign land. But how different is his Christianity, though similar his creed!—This Irish preacher once wrote a book, purporting to be the Life of John N. Maffit, in which, amid a mass of frothy enthusiasm, are mingled much good sense and much apparently fervid piety. It relates his early impressions; his religious life and character; his passage to America, poor and friendless; his adventures, hopes and fears on his arrival. Wesley—the apostle Wesley—the ardent, pious and consistent Wesley—is eulogized according to his merits. But John Wesley was an abolitionist—he could not reconcile slavery with the gospel—he believed it a system involving a direct and necessary violation of the principles on which the church of Christ was established; and hence, as his duty as a minister of Jesus, he denounced it in terms worthy of his station. John N. Maffit, in a truckling, time-serving spirit, renounces the glorious principles of his faith, stamps with disapprobation the course of that venerable apostle, the founder of his sect, and advocates unblushingly the silence of the church on this awful sin; lest, forsooth, the consciences of men might be alarmed, the spite of the wicked roused against the rebukes of iniquity, and the peace and harmony of a false and blood-united church destroyed! Is this the spirit of that Saviour who "came, not to send peace upon earth, but a sword;" that is, to proclaim, disseminate and establish mighty and universal principles of ever-enduring Right, which must inevitably rouse to resistance the Prince and Powers of Darkness, and call out all the legions of iniquity in open opposition? It is not the business of the church to preach 'peace, peace, when there is no peace;' but she is to tell the truth fearlessly, in high places, and probe the very recesses of sin. Now, let us hear the Rev. Mr. Maffit's ideas of the true province of the church, concerning slavery; it will be found to consist in a guarded silence—a vile, heartless subserviency to the interested howlings of the wicked and the abandoned:

"As this dreadful subject [slavery] is certainly pregnant with evils too horrible to name. we warn all our brethren in the ministry and membership to abandon the agitating subject, and never suffer the work of the Lord to sustain injury in the fierce collision of an interference in questions of such an exciting character. The ark of the Lord was considered too sacred for the touch of impious hands; so let the sacred pulpit be pure from the unhallowed contact with the fierce questions of the right of property and of individual and state interference with those rights. Never let the spiritual fabric of our time honored church gather about its summit the clouds of passion and fierce contention, lest these clouds should become the storm and the thunder that shall shake the structure off its foundation. Forever may peace with all men be blazoned on our banners—interference with none; having no war but against spiritual wickedness, and no triumph but in the bloodless victories of a peaceful gospel."

Then it is because this subject is "pregnant with evils too horrible to name," because it is of "such an exciting nature," that the church of Christ is warned to let it rest! Is this Christian doctrine? And was this the practice of Christ? Were not the subjects which Christ came to agitate, delicate and 'exciting?' And did he, on that account, hold his peace, and yield the contest? Did he not denounce sin in terms of the boldest and most incendiary character; did he not excite tumults, and rouse "the storm and the thunder?" And did he not finally fall by the hands of wicked men, who could not endure the soul-searching and rein-trying nature of his doctrines? What would have been the reply of that only perfect reformer that this earth ever witnessed, had he been cautioned to refrain from "interfering in questions of such an exciting character"—to stay the progress of his heavenly principles, and give the wicked rest? What would have been the state of things at the present day, had Martin Luther, John Calvin, Philip Melancthon, John Wesley and a host of other pure and zealous reformers adopted the advice of this modern dough-face? A more abominable doctrine was never broached since the Reformation.

Again, what would become of the *church*, were this advice adopted as the rule of her conduct? What would it make of her? Instead of being the representative of Christ, his body on earth, she would be acting in the most direct and palpable violation of the plainest principles of his practice. Instead of being a living and a holy society, whose office and duty it is to be the monitor of mankind, and to do away with all sin, she would become a lifeless incumbrance, a mass of blasphemous corruption, a filthy, putrid excrescence, without vital energy, without effectiveness, without duty or office, and to be lopped off from the body-politic and consigned to the charnel-house of falsehood and abominations.

Let us look a little closer at the Rev. Mr. Maffit's creed of church duties. "Let the sacred pulpit be pure from the unhallowed contact with the fierce questions of the *right of property*."—Compare this with the positive ordinances of the decalogue. "Thou shalt not steal," "Thou shalt not covet——any thing that is thy neighbor's," are two of the plainest commandments therein contained. Asks Mr. Maffit "And who is my neighbor?" Let him gather his reply from the parable of the good Samaritan, let him learn the law of love which Christ enjoined, let him consider the awful nature of *man*-stealing, and then, let him say that the pulpit has nought to do with "questions of right of property."

Again, "Forever may peace with all men be blazoned on our banners—interference with none." But not let this injunction be made inconsistent with Christ's commands. Let not peace with men be made to include peace with sin. If to keep peace with professors of iniquity, the church must make a truce with iniquity itself, then let her "hide her diminished head," resign her powerless authority, and give undivided dominion, in name as in fact, to the enemy. No, this is not according to Christ. The gospel must be preached to every creature; sin, wherever found, must be rebuked; the devil must be cast out, into whosever body he may have entered, and however he may howl and tear his victim; the church must 'interfere' with iniquity, and if her denunciations fall with severity on men as individuals, it is not because she makes war with *persons*, but because they have, by their principles and practice, rendered themselves obnoxious to her 'interference.'

Probably, so much was unnecessary to be written, to show the unscriptural character of such doctrines as Mr. Maffit has advanced. But our citizens remember him as having been, but a short time since, an eloquent expounder of Christianity in their midst, and hence, some notice of his fall seemed required. Besides, the passage commented upon, is from a "Christian Herald," and may serve to show what views can be maintained by gospel preachers and gospel newspapers. If the inquiry be made, whence Mr. Maffit, so recently a New-England man, has drawn his abominable principles; the answer is ready—from the same fount whence iniquity ever takes its rise, selfishness. For a few years past, this native of a generous soil and late citizen of a free State, has been a denizen and a religious editor in a slave State. He has been exposed to the influences of this all-corrupting system, and his virtue has been insufficient to withstand them. He has become corrupt, has sold himself to the enemy, and may henceforth be reckoned among the loudest and most determined of the upholders of slavery and sin. For the past two years, he has been associate editor of the Western Methodist, a Tennessee publication, purporting to support the principles of Wesley, but a bitter opponent of the friends of emancipation. He has very recently established a new religious paper in Mississippi, the grand slave-market of the breeders and exporters of the middle States, and the vast slaughter-house of the miserable victims who are annually hurried on to her cotton plantations, to be worked and scourged to death, and he has thought it necessary to conciliate the special favor of his new neighborhood and his future patrons by an early and distinct avowal of *his* way to reconcile the simultaneous existence of slavery and Christianity. B.

A Virginian's Opinion of the Effects of Slavery.

We copy the following eloquent extracts from the speech of Mr. Faulkner, in the debate on Slavery in the Virginia Legislature, in 1832. It is a bold, frank and honorable avowal of the turpitude of slavery, from one who abides in its very midst, and whose testimony therefore is entitled to credit, as that of an eye-witness. It proves too, that however southerners may disguise their real sentiments on this subject, its true character and influence is felt and acknowledged, even among themselves.—Without further comment, we ask for it the candid perusal of our readers.—*Concord (Mass.) Freeman.*

Mr. FAULKNER said—"Sir, I am gratified to perceive that no gentleman has yet risen in this hall, the avowed *advocate* of slavery. The day has gone by, when such a voice could be listened to with patience, or even forbearance. I even regret, sir, that we should find one among us, who enters the lists as its *apologist*, except on the ground of uncontrollable necessity. If there be one who concurs with the gentleman from Brunswick (Mr. Gholson) in the harmless character of this institution, let me request him to compare the condition of the slaveholding portion of this Commonwealth—barren, desolate, and seared as it were by the avenging hand of Heaven, with the descriptions which we have of this same country from those who first broke its virgin soil. To what is this change ascribable? Alone to the withering and blasting effects of slavery. If this does not satisfy him, let me request him to extend his travels to the northern States of this Union—and beg him to contrast the happiness and contentment which prevails throughout the country—the busy and cheerful sound of industry—the rapid and swelling growth of their population—the means and institutions of education—their skill and proficiency in the useful arts—their enterprize, and public spirit—the monuments of their commercial and manufacturing industry;—and above all, their devoted attachment to the government from which they derive their protection, with the division, discontent, indolence and poverty of the southern country. To what, sir, is all this ascribable? To that vice in the organization of society, by which one half of its inhabitants are arrayed in interest and feeling against the other half—to that unfortunate state of society in which freemen regard labor as disgraceful, and slaves shrink from it as a burden tyrannically imposed upon them—to that condition of things, in which half a *million* of your population can feel no sympathy with the society and in the prosperity of which they are forbidden to participate—no attachment to a government at whose hands they receive nothing but injustice."

[From the New-York Evangelist.]

A Hard Case.

A native born American applied to our authorities this morning for a license to drive a cart. He has been for years employed as a porter in Pearl street, principally among the booksellers, who were his petitioners, to the number of 40 firms. He is an honest, temperate, and in every respect a worthy man; of an amiable disposition, muscular frame and good address, and every way calculated for the situation he seeks; besides being a member of the society of Friends, a sufficient recommendation of itself for the office that is now filled in part by swearing, drunken, quarrelling foreigners, who are daily disturbing the quiet of our streets by their broils, and endangering the lives of our citizens by their inferiate conduct.

William S. Hewlett was refused by our Mayor, on the ground of *public opinion!* because

——"guilty of a skin
Not colored like his own."

Hewlett owns property in William street to the amount of $20,000—but prefers, unlike many of no more income, a life of industry and economy, to seeking "otium cum dignitate."

"What man seeing this,
And having human feelings does not blush
And hang his head to own himself a man."

[From the N. Y. Evangelist.]

Facts on Slavery.

From Rev. Daniel Nelson's Address to the Presbyterians of East Tennessee, Kentucky and Missouri.

I come now to name some of the facts which you know, and which if you countenance much longer you must drop the name of Christian.

☞ You know that amongst the two and a half millions of blacks in our nation, *the laws recognize no such thing as marriage!* No regular minister of the gospel ever solemnizes the ordinance for them. If he did he would be taking promises which the parties have no power to fulfil. He dare not mock God by solemnly exacting covenants which are mere nullities. If the blacks, without license, get some one of their own number, (unauthorized of course,) to perform the semblance of a ceremony, it is looked upon as a mere mockery. The master who sells them apart, can be called to no account for it. It is known that the law allows it. The slave who changes states or counties is never asked when he chooses one whom he calls *wife*, whether he did not leave one behind him. *He is not asked this when he joins the Church!* You know that several millions of human beings are raised to a perfect system of promiscous concubinage. Aside from the fact that males and females are placed with their beds almost touching, or if not in the same room their apartments join and doors have no bolts, and that these millions have no character to lose, no reputation to sustain, you know that these deathless beings are trained up to inevitable uncleanness. Of the grown females belonging to more than two millions of our race, nearly every one is either a prostitute or an adulteress, and every grown male either a fornicator or an adulterer. 1 Corinthians ver. 8 and 9—"Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither *fornicators*, nor idolators, nor *adulterers*," &c. Now who is it that tempts the poor slave to commit these crimes—first, by the withholding of that instruction which can fortify the soul against them, and secondly, by placing them in situations where it is morally certain they will be committed.—Would you treat your own children in a similar manner? If not, who gave you a right to treat the children of others thus? I speak as unto wise men, judge ye. See also, chapter 7, verse 2—"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto his wife due benevolence: and likewise also the wife unto the husband. I ask, can the slave keep these commands? If not, who is it that assumes the responsibility of standing between his Creator and Judge, and one of his reasonable creatures, so as to render it impossible for them to obey?

And now, dear brethren, if you look upon this any longer *with tranquillity*, you betray an indifference whether or not the commands of Sinai are obeyed, and had better not sit down at the table of the Lord. If you countenance this by holding slaves any longer, those who sit down with you are partakers of your sins. Your garments are stained with the encouraged pollutions of millions, and those who sit near you countenance you in the encouragement you extend to sin.

Another train of facts with which you are acquainted: You know the following case to be an uncolored picture, in sections where slaves are numerous. I saw the man who managed as overseer for one of our wealthy citizens, who was famed for his hospitality, good company, &c. The salary of the overseer was enough to enable him to purchase a slave of his own annually, which he worked with those of his employer. I heard the way Christians by profession spake of this man. I saw the way they received him. The language and the meaning of it are both familiar to you. They said, "Mr.———— is a *good manager*. He gives his servants plenty to eat, and good warm clothing; but he makes them *know their places*. He does not starve them, but he will have them obey." I will remind you of the way he secured this commendation. The whip he carried had a short handle, but a lash several yards long. It was said that he could use this with so much skill, as to stand at a distance and lay open the skin as though it had been done with a knife. Those he walked after in the field knew not to even seemingly loiter, from the rising of the sun until it set. They then knew not to leave their quarters for the night. If the servants of others in the neighborhood after working hard all day, felt a wish to visit and enjoy the society of some to whom they were attached, this being the only earthly pleasure which they could ever reach, the overseer at dusk mounted his horse, and with gilt spurs and polished gloves rode the land, and when he met a man with skin not colored like his own, he stopped and demanded his pass. If this was not produced, whatever pleas of excuse were urged, mingled with intreaties of pardon and permission to go unpunished; this "good manager," for his amusement and for the diversion of his companions during these intreaties would pretend extreme *deafness*, and make the suppliant speak at the top of his voice, asking a long list of questions, and holding his ear close to the mocked one, make him scream his answers. Then taking his position at the proper distance for the fair sweep of his whip, he would command the sad hearted one to dance. He would make him do it, and whilst he was dancing, would inflict his skilful blows.—Then he would approach, act the deaf man, and renew the conversation; alternating this amusement until satisfied, and then go to seek another feast.

I am not telling you this merely to excite your compassion and thus enlist your feelings against slavery. No, my professing friend. I have other use and other application for these facts, of which I have given you one sample. ☞ These slaves know that warm clothes and enough of food to sustain their sinews, is economy to the owner. They attribute this recent and much applauded kindness to motives connected with gain. These slaves do not receive the gospel from white tyrants, even where they are permitted to go and hear it. But hundreds of thousands cannot hear it. The blood of these bodies, and of the countless souls that inhabits them rests some where. A part of it is on the hands of all those who encourage slavery.

It would be in vain for you to say, "I do not help the cause of intemperance," whilst taking a dram in a bar room every day, although that dram was only ten drops of brandy. If you have but few slaves, and do not drive them thus, your example encourages and cheers those who do, more than the example of all their own companions, who profess to hate the Bible. You countenance slavery more than any cruel master that lives. If you keep that blood upon your hands much longer, those who sit by you at the Christian passover encourage you in your sin.

Another train of facts with which you are acquainted. The wicked, who are saying by thousands around you, that they wish slavery could cease—but that the slaves are not yet prepared for freedom, &c. &c. speak falsely, and you know it. They are not sending their slaves to school, as they send their children to school, to prepare them for freedom. (And, my friends, you are not sending your slaves to school for such a purpose.) They do not send them to the Sabbath school, slow as would be such a preparation, and you cannot send yours. You know they speak falsely, because they do not free those who are active, lively, vigilant, and fully capable of taking care of themselves. They speak falsely when they say they fear revenge, should emancipation be generally practiced. I have never known a case for 30 years' observance, and I might venture to predict you never have, where the liberated slave was not ready to hug the feet of the man who did him justice; yea, to kiss the ground he walked on.

Each nation has some striking feature of character. The most prominent characteristic of the black appears to be gratitude, when justice has been fully done him. The warmth of an African sun seems to glow in his affections. I once asked the man who drove two hundred in his cotton field, (we had been conversing of a meditated insurrection which had been disclosed by the blacks themselves,) *Do you not dread future plots, and on what do you rely for safety?*—"We depend," said he, "upon the fact, that existing affection between master and servant, or between mistress and maid, will always disclose the danger." This sentiment was extensive before the abolition contest drove them to deny it.

But what is this expectation? It is that some slaves, having received some acts of

kindness, has so much the love of gratitude as to betray the secret rather than see a kind master suffer! Would the kindness of entire justice be unfelt? Those who say it do not believe it. Does revenge in the heart of injured man refuse to act whilst the wrong progresses, but spring up malignant as soon as the kindness of reparation is extended? Or do we not seek revenge more readily whilst we are goaded with the thorns of constant wrong, than when the voice of soothing kindness and love is heard, and the hand of brotherhood held out?

Dear brethren, in all these falsehoods (yea lies) do not partake. You are aiding in their circulation. There are those who hope they are very far from boasting of superior holiness in any case, yet they would deem it a want of faithfulness to their Lord and master, were they to sit near you at his board, whilst you had your pockets full of these wilful falsehoods.

Again—So long as you still determine to continue a master, to *hold* the rod of authority over your fellow man, controlling the *time, strength, gain, wishes*, &c. of a soul worth more than the whole world; so long as you continue to feel, "*they must mind* ME," you are crowned with a crown which the Saviour never gave. It is a crown of pride. It came from below. It resembles not one of all the glittering chaplets, thrown by the saints at the Redeemer's feet. These were the rewards of *humility*. Compassion ruled the Saviour's *bosom* when he left his rightful *place*, and to exalt others took the *place* of inferiority, not his own. But you say you will make others know their *place*, which is below *you!* Your crown is not colored like those the Prince of Life either wore or gives.

New County Society.

Pursuant to notice, the citizens of Windham county, Vt. to the number of 70 or 80, assembled at the Court House, Newfane, on the 21 inst. for the purpose of forming an Anti-Slavery Society.

Before proceeding to business in the afternoon session, the Convention listened to an able and interesting address on the subject of Slavery by the Rev. Guy Beckley. After the address the committee appointed to draft a Constitution, made their Report, and the following officers were elected.

Hon. CHARLES PHELPS, *President.*
T. GOODALE, Rev. N. AMES, Rev. G. BECKLEY, } *Vice Presidents.*
O. L. SHAFTER, *Rec. Secretary.*
J. HOLTON, M. D. *Cor. Secretary.*
P. ALLEN, *Treasurer.*
Rev. E. BRUCE, WM. R. SHAFTER, Esq. J. BROWN, Esq. W. FROST, Esq. N. CHENEY, Esq. } *Executive Committee.*

[We have room only for the following resolutions:]

Resolved, That no citizen of the United States, can without disregarding the law of God and his own duty, aid or assist in upholding the system of human bondage at present maintained in some of the states of the federal government.

Resolved, That the command communicated from heaven more than three thousand years ago by the mouth of the prophet, "and he that stealeth a man and selleth him, or if he be found in his hand he shall be put to death," is as evincive of guilt and sin now as it was then.

Resolved, That freedom and bondage under the same government, are incompatible—that the relations of master and slave under the system of American Slavery are those which exist only between parties at war.

Resolved. That no other state of Heathenism in the known world holds any comparison with our slaves; that Hindoo, Hottentot and Burman, have opportunity to leave the realm of oppression, and go where there is liberty,—the region of darkness, and go where there is light. Not so with the slave,—*he* must stay, and work, and die, and go to the grave as he is.

Resolved, That while we entertain sentiments of respect for the officers of our government, we cannot forget that they are the servants, and not the masters of the people; and we are more mindful of it, as they seem to forget it, by establishing unconstitutional censorship over our privileges as citizens of the United States.

Resolved, That the Protestant clergymen of this country, who make scripture arguments in defence of our domestic slavery, are, in so doing, pursuing a course calculated to bring the Bible into disrepute as a rule of faith and practice, *by weakening the internal evidences of its truth.*

The following call has been issued. We hope every town in New-Hampshire will be represented, for the present is an important juncture in the cause of Freedom and Human Rights.

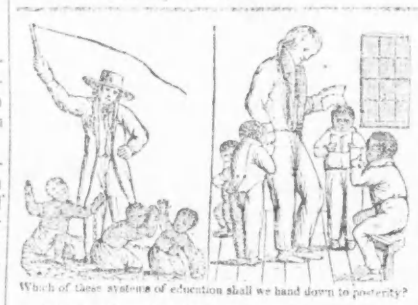
A CALL
TO THE
NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The time is near when the faithful in New-England—the advocates and friends of liberty—should assemble, (in accordance with the unanimous vote of the last New-England Anti-Slavery Convention,) that they may strengthen and encourage each other by mutual counsel, sympathy and prayer, to steadfastness, and more vigorous exertion. There is need of these. The spirit of usurpation and impiety—the spirit of slavery—is struggling for the ascendency over us. The abettors of our republican despotism are setting themselves up above all righteousness, above the Constitution of our country, above the authority of God. Slavery and Liberty cannot longer dwell, at peace, within the same borders. One or the other must depart from us. Southern Legislatures, in the true spirit of *their* institutions, have demanded of Northern Legislatures to suppress by penal enactments *freedom of speech and of the press;* and have even had the audacity to suggest, that *our white laboring population* OUGHT TO BE ENSLAVED! Let us therefore, in the spirit of those, who founded *our* institutions, make known our determination to maintain the liberty of speech and of the press, that we may preserve our own freedom, and accomplish the deliverance of those who are in bondage.

Come, then, we entreat you, friends of humanity, impartial advocates of the rights of man, ye, who are not despisers of the poor and degraded, ye, who would avert from our guilty nation the displeasure of the Almighty, come ye to the great assembly! that we may strengthen each other's hands, and encourage each other's hearts, and take counsel together, and unitedly seek wisdom from on High, so that we may persevere in the use of the right means, until we have effected the abolition of Slavery, and placed the institutions of our country upon a true and enduring foundation.

Come from the forest and the field! Come, though you cast the axe behind you, and leave the plough in the half-turned furrow! Come from the crowded mart! Come from the busy din of the manufactory! Ministers of Christ, come up with the people of your charge, that millions, for whom he died, may not perish in our land for lack of 'that bread of life'! Come, one and all, in the name and strength of the Almighty; for the great question before us is, whether our bodies and souls are to remain free to serve Him and His cause, or to be made subservient to the will of those, who oppress the poor, and make merchandize of men!

The Convention, to which you are hereby invited, will be held in Boston, on the 24th of May next, at 10 o'clock A. M. and will continue its sessions through that and the next day. Distinguished abolitionists from other parts of the country are expected to be present and friends of the cause in general are affectionately invited.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: APRIL 16, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

A Patriotic Attack.

That pink of pro-slavery and mobocratic papers, the N. H. Patriot, is exceedingly troubled by the movements and success of the abolitionists in this State. It at one time affected to despise them, but they have made such extensive inroads the past year upon all parties and all sects; the unparalleled progress which they are still making so plainly forbodes the speedy triumph of the great principles of freedom which they advocate, that the editor, sub-editor and the whole corps of their associates are thrown into an agony of fear. They see the people, Jackson and Anti-Jackson, coming up, by scores and by hundreds, to the standard of immediate abolition. They see the spell of party broken, and men of all religious creeds and political faith mingling in a common warfare against that giant sin of our land,—slavery. They see truth and right conquering, despite all opposition, and they are wrought up almost to phrensy and desperation. For several weeks this splenetic paper has carried on a crusade of calumnious and denunciatory epithets against Mr. STORRS. It has left no means untried to excite public odium against him. Walker and Webster have been searched for terms of condemnation and reproach. These efforts, however, have only served to bring down on its own head the withering scorn and contempt of all honest men. The cause of pro-slavery has gained nothing from its attacks,—the cause of abolition has gained much. But it has now changed the course of its indignation. The last number, among a mass of outrageous sentiments, contains a characteristic article from the pen of the sub-editor, in which that gentleman undertakes to enlighten his readers concerning our own humble self. To this we have no particular objection, and had he taken the trouble to call at our office, we would have cheerfully furnished him with sundry facts and reminiscences, which he has not given, but which would have made his production more correct and complete—tho', on second thoughts, we opine he was more consistent in trusting, as he did, to the embellishments of his imagination, for *facts* would be sadly out of place in that perverse hebdomadal. The Patriot is somewhat famous, we believe, for its biographies, setting aside that of its *ci devant* editor; but we did not anticipate the appearance of ours there so soon. We did not suppose we had subserved the cause of truth and justice enough yet, to be 'damned to everlasting fame' in the columns of that mendacious print. But its sapient sub-editor thinks otherwise, and has kindly bespoken, by his objurgatory eloquence, the good will and favor of the community for us. Had he directly commended us, we should have seriously doubted the correctness of our cause. We should have paused, and examined anew our principles and measures, to discover, if possible, what of error and wrong had crept in, to call such approbation from *such* a source. As it is, he could not have bestowed higher praise, unless, perchance, his censures had been more severe, which, we doubt not, exceeds his ability.

One charge, which our good friend, the sub-editor, prefers, is, that we are 'self-conceited,' 'dogmatical,' 'impudent, arrogant and obstinate,'—we are thankful he has not accused us *of theft*.—These epithets, however, do not exclusively belong to us, nor are they original with the aforesaid sub-editor. They have been applied, in all ages, to persons whose minds would not succumb to popular opinion. They have been applied to abolitionists by the slaveholder and his apologist from the outset. They have been iterated and reiterated in the columns of the Washington Telegraph, Richmond Whig, New-York Courier, Boston Commercial Gazette, Boston Atlas and other kindred prints for years. The sub-editor of the Patriot is merely echoing them. The truth is, sound, righteous, well-established principles are 'obstinate' things, are as stubborn as facts. They can neither be broken down by falsehood and menace, nor overthrown by the subtleties of logic. The principles of abolition are of this kind. They are 'obstinate,' immoveable; and those who sincerely embrace them partake of their character. They are as firm, 'uncompromising,' 'impudent, arrogant and obstinate' as was Martin Luther, when he threw off the shackles of the Romish Church, and, trusting to the energies of his own mind and the directing wisdom of Omniscience, defied the bulls of the Pope and the thunders of the Vatican. They are as 'obstinate' as were the persecuted Non-conformists—as were the lofty-minded and true-hearted PILGRIMS, when they 'sought a faith's pure shrine' amid the awful wildernesses of the new world. They are as 'impudent' and 'obstinate' as were Thomas Jefferson and his compatriots, when, in the face of the armies of England, they sent forth that 'incendiary' document,—the Declaration of American Independence.—We are 'obstinate,' says the sub-editor. Well so be it. We do not now deny the charge. But better is it to be so, better is it to be 'self-willed,' 'dogmatical,' 'impudent, arrogant and obstinate,' than under the guise of friendship to carry the dagger of the assassin. Better is to be all this, nay, 'intolerant' and 'arbitrary' besides, than to "smile and smile and" yet "be a villain." Thank God, we were never accused of DECEIT, of wearing a mask, of having an opinion for every company and a face for every man.

"Who loves a lie, lame slander helps about,
Who writes a libel or who copies out;
That fop whose pride affects a patron's name,
Yet absent, wounds another's honest fame;
Who can *your* merit *selfishly* approve,
And show the *sense* of it without the *love*;
Who has the vanity to call you *friend*,
Yet wants the *heart*, injured, to defend;
Who tells whate'er you think, whate'er you say
And if he *lie* not, must at least *betray*:
Who reads but with a lust to *misapply*,
Who 'perpetrates' a lampoon, or a lie:
A lash like mine no *honest* man shall dread,
But all such *babbling blockheads* in his stead."

But the grossest charge brought against us is, that we are 'young'! To this we can make no denial. It is true, and we are glad to see *one* truth find its way into the columns of the Patriot. We *are* 'young.' Fortunately, then, we have no old prejudices to overcome, no long-cherished habits of wrong doing to regret. We have, then, not a few lingering years which we may pass in looking back upon a life spent in perverting public morals and degrading the public mind, in disseminating corrupt sentiments and building up our own selfish interests on the ruins of the popular weal, but the energies of youth to devote to the investigation of truth and to the labors of virtue and benevolence.—We *are* 'young.' We have therefore, the more time before us to intercede in behalf of the oppressed, the more time to overthrow a system which has become inveterate in blood and extortion, and to perpetuate which men have grown gray in guilt. We are 'young.' We have, therefore, the more time before us to combat the errors, and counteract the mischievous principles and pernicious doctrines, which such pro-slavery presses as the N. H. Patriot are pouring upon the community. We are 'young.' But in the words of Pitt, who was accused of the same "atrocious crime," we "shall not attempt to palliate or deny the charge,—but shall content ourself with wishing that we may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience." We trust we shall not be like "the wretch, who after having seen the consequences of a thousand errors, still continues to blunder," but like him who in youth, manhood and old age is the sincere votary of Truth and the uncompromising defender of Right.

To the unmanly misrepresentations of fact and aspersions of motives, in which the sub-editor of the Patriot deals, like one at home in his business, we have nothing to say. We might, if we chose, talk of 'venal wit,' of bargains and sales, of principle sacrificed on the altar of an inordinate ambition, of conscience bartered away for political office and preferment. But we scorn it. It is beneath our object. Weak indeed must that cause be, the advocates of which are obliged to leave argument and sober reasoning, and resort to calumny and personal defamation. We commend the sub-editor of the Patriot to the regards of McDuffie and his pro-slavery friends, and to the consolations of his own conscience.

REV. GEORGE STORRS. This gentleman is absent from the State, to attend the General Conference of the Methodist Episcopal Church, which meets at Cincinnati early in May.

Senator Lunt's Report.

We have read this document with mingled feelings of sorrow, indignation and pity. Sorrow that a man could be found in the free State of Massachusetts, cowering to the despotic requirements of the oppressor, & not only disregarding the rights of two millions of immortal beings already in slavery, but also conspiring to betray the dearest privileges of his own constituents and fellow-citizens;—indignation that a son of the Pilgrims, a descendant of the pioneers of American liberty, should compromise rights which were bought with trials and blood and treasure, and secured by constitutional guaranties;—pity that one, whom we have been accustomed to esteem as a poet and a denizen of our own native town, should sacrifice, coolly and systematically, those great principles of civil, religious and intellectual freedom, which are a part of our very nature, should sell, for a mess of pottage, the high birthrights of humanity. This report, in tyrannical sentiments and cold disregard of the dictates of natural justice, equals any pro-slavery production we have yet seen. It is worthy the pen of M'Duffie. If we do not greatly mistake the spirit of the citizens of Essex North, Mr. Senator Lunt will never have another opportunity to compromise their rights in the capacity of a legislator. We have room to-day only for the following extract, which, we think, will satisfy our readers that some persons are better fitted to breathe the soul killing vapors of a southern plantation than the free airs of New-England.

"The question which first presents itself, as to the right of the non-slaveholding states to interfere *at all* in the existing relations between master and slave, is a point so well understood, that it is hoped no argument need be submitted to the Legislature upon this part of the subject. Whatever emotions such a view may excite in the mind of the philanthropist, *the right of the master to the slave is as* UNDOUBTED *as the right to any other property*. It is recognized by the well understood admissions of the Constitution. It is recognized by the laws of the land, and the tribunals of justice; and any attempt, *whether direct or* INDIRECT, to deprive the slaveholder of this PROPERTY, AS OF ANY OTHER, *is a violation of the fixed laws of social policy, as well as of the ordinary rules of moral obligation*. IF slavery be an evil, the slaveholder declares to us that it is no evil of his own creating, but that he is able and willing to endure the burden, and neither seeks nor desires any intervention of ours. IF it be a sin, he is equally ready to incur the entire responsibility; and will not submit to our *interference*, because it can bring nothing to him and his but disaster and ruin. *Above all, his argument, (and it would seem to be* UNANSWERABLE,) *is, that the* PROPERTY *is his own*; and that no man or body of men can *impair its security, without doing him the deepest* INJUSTICE AND WRONG. One would think this might be sufficient to satisfy the most ardent friend of abolition in the world."

A CALL
TO THE
Strafford County Anti-Slavery Convention.

A convention of the friends of liberty and free discussion will be held at Gilmanton Centre, in this county, on WEDNESDAY the 27th of April inst., at 10 o'clock A. M., for the purpose of deliberating and discussing the subject of human rights, and adopting such measures as may have a tendency to promote the cause of immediate and universal emancipation. Citizens of this county, favorable to the abolition of slavery in these United States, and friends of humanity and religion from abroad, are respectfully invited to attend.

We, the undersigned, believe this to be an eventful crisis in the state of our country, that questions of deep interest to the friends of morality, religion and the rights of men, are now pending before the public mind. The point is soon to be settled, whether we shall give up our freedom to preserve the present system of oppression, or this system of oppression be abolished to secure the perpetuity, liberty and prosperity of this great nation.

The spirit of slavery is sweeping over this land of the pilgrims, threatening to blight all that is fair, and to trample down all that is hallowed. The plainest principles of liberty are called in question, and by those whose fathers bled in defence of them. We are threatened with a censorship over the press, the pulpit, and public discussion, followed by a fearful persecution of the friends of civil and religious freedom. Thus our free institutions, our rights, civil and religious, dear to us as life, are put in serious and fearful jeopardy by the influence of the most iniquitous system of oppression that ever disgraced the annals of any christian or civilized country.

In view of this state of our country, and believing that results vastly important to the cause of morality, religion and the rights of our fellow citizens, are involved in the issue of the present struggle between liberty and slavery, we are of opinion that the proposed convention, as above named, is expedient and desirable.

Dover.—Jared Perkins, Enoch Mack, Benj. Brierly, David Root, Downing Varney, William Burr, Cyrus Bangs, George W. Wendall, Oliver E. Wendall, Horace Whitney, Solomon Jenness, William B. Wiggin, Edwin Paul, Daniel H. Wendall, O. W. Austin, A. Hamilton, Noah Ricker, Jr., H. G. Ford, Wm. Flagg, A. Freeman, Levi Shaw, Peter Cushing, 2d, J. Trickey, I. A. Porter, Joseph Hanson, Thos. J. Palmer, A. A. Tufts, J. W. Hayes, J. P. Sargent, Hosea Sawyer, Wells Waldron, Oliver Wyatt, W. H. Alden, J. N. Watson, I. Morse, A. I. Sawyer.

Somersworth.—A. Caverno, James A. Smith, A. Goodell, John M'Crillis, James Smith, B. C. Sewall, Isaac Woorster, Joseph Hilliard, T. B. Moses, Moses Bates, George I. Tarr.

Rochester.—Simon Chase, John M. Berry, J. C. Ingalls.

Milton.—B. G. Willey, Charles Swasey, Reuben Buck, John Nutter, Gilman Jewett, Benj. Dore, John L. Swinton, Thos. Chapman, Jas. Berry, A. Adams.

Meredith Bridge.—Samuel A. Cushing, George F. Crosby.

Sanbornton.—James Templeton, S. Gleason, Dearborn Sanborn.

N. Durham.—Stephen Davis, Joseph Boodey, Thos. Jewett.

New-Hampton.—James W. Perkins, E. S. Sherman, I. N. Hobart, J. C. Gates, J. D. Sleeper, W. W. Woodbury, Isaiah Fiske, John Fiske, John C. Gordon, John A. Dana, Charles Newhall, E. A. W. Harlow, Jere. Murphy, Freeman M. Johnson, John Matheson, Daniel Matheson, Asher Bixby.

Brookfield.—Henry Nutter.

Ossipee.—Abel Manning, Daniel Smith, Henry Smith.

Taftonboro'.—Jonas Scott.

Wolfboro'.—S. P. Beach, Charles Duren, W. G. Barrows.

Barrington.—Jonathan Ward, Thomas Hussey.

Sandwich.—Daniel Hoit, John Pinkham, N. W. Scott, Jesse Meader, James Hoag, Moses Bedee, Ezra Gould, Johnson D. Quimby, John Cook, Paul Hoag, George W. Downing, Ezra Quimby, J. H. Johnson, Paul Horn, B. Prescott 3d, Thos. Burleigh, Jr., Elisha Marston, Abraham Bean, M. Ambrose, E. Hoag, Jr., Samuel Ambrose, David M. Hodgdon, Warren Dearborn, Isaac F. Rand, Elijah Skinner, Jesse Ambrose, Samuel Etheredge, Nicholas Smith, C. White, John Severance, Ezekiel Hoit.

Strafford.—E. D. Trickey, Jos. Hayes.

Durham.—John A. Richardson, Joseph Coe, G. W. Thompson, Richard Steele, John I. Kelly.

Northwood.—Gibbon Williams, G. W. Ashby.

Gilmanton Centre.—Jonathan Clarke.

Lebanon, Me.—Joseph Weston, Joseph Grant.

Acton, Me.—Martyn Cushman.

Infamous.

We extract the following outrageous article from the last Patriot. It is a direct call upon the mob, it is an infamous attempt to excite the desperate spirits among us to deeds of violence and blood. The man who will thus coolly instigate disorder and riot is far more guilty than the base hirelings who perform his bidding, and deserves the scorn and contempt of all who have any regard for the civil and religious liberties of their country. But we believe this effort will not avail. We believe the people of Concord have too much principle, too much respect for the rights of man, which are thus threatened, again to suffer their streets to be disgraced by a mob.

The editor of the Observer seems to think that the petty prosecutions commenced in this town last week, and tried before one of the ringleaders of abolition in this place, will have the effect to give perfect impunity to the abolition brawlers. In this we disagree with him, and we *believe that our situation enables us* better to judge in this case than his—and we give it as our decided opinion *that the feeling and spirit which drove the infamous Thompson from town last fall, still exists in all its determined vigor, and that the first attempt again to agitate the question in the same way will be met in a similar manner*. So that if they regard the peace and quiet of the village—if they would prevent a recurrence of the scenes of last September, *we beseech them*—WE WARN THEM to forbear; and if they still persist in outraging the public feeling, by pressing their odious and treasonable measures, let the consequences rest where they ought, upon the heads of the authors. The late proceeding is not viewed in the light which the editor of the Observer seems to consider it; on the contrary, *it has but served to fan the sleeping embers, which on the next occasion* WILL BURST FORTH WITH THE TERRIBLE FURY OF THE VOLCANO. Let all, then, who are peaceably inclined, be wise, and forbear to invite further outbreaking of the public sentiment.

[For the Herald of Freedom.]

Beauties of Slavery.

MR. EDITOR:—Selections are sometimes gathered up from authors entitled their "Beauties"—the beauties of Shakspeare for instance—the more glorious out-flashings of that marvellous old bard, which seem to rank him almost with inspiration.—Doctrines, Systems, Policies have their "Beauties." There are the beauties of Atheism—of War—of Popery—of Nullification—of Slavery—the Slave Trade and of Pro-Slavery.—Abner Kneeland's paper is one of the beauties of American Atheism—the inquisition a beauty of Popery—Gov. McDuffie, of S. Carolina, and Gov. McMorril, of N. Hampshire, have given us specimens of the beauties of slavery in the abstract—Gov. Hill's speech—Mr. Barton's attacks on Mr. Storrs—the Concord mob—the crime at Canaan, and the editorials of the Boston Recorder and the Boston Atlas, are among the "Beauties" of *Pro-Slavery*. The slave trade can exhibit you a bereaved African mother, stopped by the sea cliffs in her pursuit after the monsters from Christendom, who have stolen her dear little ones at their play, and conveyed them to the ship;—that accursed ship itself homeward bound—shark-attended—freighted with broken hearts and unutterable sorrow;—these are among the "beauties" of the foreign trade. You may add to them every now and then a corse plunged into the outraged ocean, as death relieves a victim on the "middle passage." A sale at auction at our Seat of Government, is a "beauty" of the Domestic Slave trade—for we have a *domestic* slave trade. Heaven be praised, we christians and republicans have carried the American system into this Bible-proved business of slavery. We have a home market and a home growth and manufacture of slaves. The man, woman and child pens at Washington—

the husband and wife auctions—the father and mother sales—the brother and sister vendues—the parent and child fairs—all over this millennial land, loom up—"Beauties" of slavery in the concrete.

Among the *touching* beauties of our slavery, is a gentle little tool they call the cart whip.—I hardly conjecture its etymology, there being no *cart* in the case. A short handled tool it is, mounted with a long, stained lash and a *reddish* snapper. These little tools are a good deal crimson, along after they have been awhile in use—more or less gory like—and they ring in the hand that's used to them, like a pistol. A friend of mine, who had been to sea, out south, told me he had heard the music of this "*Beauty.*" He lay off the coast of a slave state one morning, and heard a noise before he was up, coming in from the shore—a frequent, scattered cracking, that sounded to him like muffled pistol shots. He asked the captain what it was, and he told him it was the slave driver's whip-crack. My friend said it had a horrid sound after he knew what it was, and rung in his ears long afterwards. The air was as full of it along that accursed coast, as ours is with farmers hallooing to their cattle ploughing. That is a *touching* beauty. Another is the paddle—a trim utensil with the blade full of holes. It will cover the body with blisters as thick as they are on the bark of a fir balsam. Slavery is at no expense for cantharides—at no cost for Spanish flies. This paddle is an affecting beauty. A stream of innocent blood no doubt flows constantly, one where and another, throughout our slave country, from morning to night, before the sounding cart whip. Probably there is not a minute or second in the day, when the earth does not drink it from the veins of some *unpaid laborer* of the south. More or less die every day and perhaps every hour, all over the slave-tilled land, under the hand of vengeful punishment, or the *ragings* of the task master. Is there any cry from the ground at all this! I am jealous there is a cry.

Among the beauties of pro-slavery; may we not rank that desperate love for Africa that will colonize our people on her deadly shores, "*with their own consent!!*" What is more morally *beautiful*, than the plan of sending people to a benighted, barbarous, slave-ship-haunted shore, because we treat them so diabolically that they had better go there, than to stay within our reach? Is it not better to be *free* in the home of the lions, on the sandy deserts of Africa, than to be trampled to death by the heels of a christian people? To be sure it is—expatriation is better than slavery. Steeples, imaginary, air-built castles, glittering along the shore of Congo and Gambia, are "beauties" of pro-slavery—architectural "beauties". What is that love for Africa that calls for the sacrifice of our colored American brethren on its altars? Why do we not send colonies *with their own consent* to plant the standard of the cross in China and India? We love those lands, as well as Africa. Why do we not colonize some of our people on their shores? Why is this loving colonization confined to *Africa?* It is one of the sublime "beauties" of pro-slavery. We manifest our love for other pagan lands, by *sending missionaries* among them. Africa we love with such fiery ardor, that we want to send her *whole colonies.*

Mr. Editor, we might fill a book with the beauties of slavery and the love of it. Not an abridged volume, as in the case of authors. They can generally squeeze all their beauties into the small compass of an abridgement. But slavery and pro-slavery are all beauties. And such is the sense of our people of their "sublime merit," that for love of them, they will tear every law they ever made to tatters, and give up their all—even their liberties. ANTI-SLAVERY.

[For the Herald of Freedom.]

Immediate Emancipation.

Mr. Editor—I was glad to read the first editorial article in the fifth number of your paper, and glad to show it to those of my friends, not few, who are with abolitionists in reality, but fear to join them or to avow unity of sentiment, lest, forsooth, something mysterious, something not generally known, some free masonry, to be disclosed only to the initiated, lies concealed under the name of immediate emancipation. When I have shown to some conscientious doubter, the Constitution of the Anti-Slavery Society, with which I am connected, with a request that he would examine, and subscribe it if approved, he never fails to place his fore finger on that word '*immediate*,' and shake his head with an aspect of wobegoneness, sometimes almost ludicrous to one who cannot appreciate the reasonableness of his suspicions. He asks for a definition of 'immediate abolition.' I tell him that I understand by the phrase, not freedom from law, but freedom from despotism. That, sincerely believing that no man can, in any circumstances, justly hold property in man, I must necessarily believe that the claim of such right should be immediately renounced; the principle immediately given up; the slave immediately raised from the degraded, unresisting condition of a dumb beast, to the natural, proud state of an articulating freeman; and the poor black taken immediately from the arbitrary power of a mortal, subject by nature and education to the sway of passion, from the unlimited sway of an irresponsible master, and placed under the mild and impartial restraint of equable laws and responsible magistrates. Farther, that these laws must be adapted to the character and condition of the people for whom they are intended; that such special restraints are to be imposed upon them, as, though in particular cases operating as a hardship, the general good of the whole body of citizens, black and white, shall require. Thus, our children are not admitted to the full privileges of freemen, till they have attained an age, when it is supposed they can understand fully their peculiar duties as citizens of this great republic. And yet, how many individual cases of injustice must, in the nature of things, have been caused by this wise regulation! How many, fully prepared to employ with judgment and discretion the right of suffrage, are obliged by their age, to wait the course of time, before they can enjoy that right! And how many there are, every one knows, whose only qualification for its exercise, is number of years! It is so with foreigners. A term of years is supposed generally necessary, before they can arrive at a competent understanding of the system of government under which they intend to reside, although individuals might, by their education, circumstances or political feelings, be safely and immediately endowed with the *toga* of a citizen. No injustice would be done to the black by similar regulations, if the circumstances of the case should require them. He would be no less a free man, a member of society, for their imposition; he would see their reasonableness; he would perceive that the good of the commonwealth and not the oppression of the negro, was the object in view. But the duty of educating the negro, of raising his intellect, of teaching him his manhood, and fitting him for citizenship, would be binding—would be an *inalienable* duty.

This is the way in which I define immediate abolition; but my suspicious friend, though assenting to my doctrines, cannot believe that they are the tenets of the abolitionists generally. He has heard them denounced too often as ultra, fanatical and incendiary, to concede, although he knows nothing to the contrary, that their doctrines are so mild, rational, evangelical. He fears to place his signature to the Constitution, though perfectly conscientious, and though he finds nothing there with which, under such an explanation, he does not concur, lest he shall identify himself with men that he dislikes, and who maintain opinions secretly, which they dare not or do not openly avow. Now, Mr. Editor, am I right? If I understand your remarks on the St. Louis editor's article, in the number of your paper above referred to, I am. It appears to me that you would do well, as your paper becomes more extensively circulated, and is perused by those who know nothing of anti-slavery principles, save through the unmeaning denunciations of our opponents, to satisfy, occasionally, their honest scruples on the broad principles, the plainest and simplest doctrines on which abolitionists ground their practice, and which, I am certain, are more generally misunderstood than they could possibly be, did they receive the unprejudiced hearing which common courtesy requires and the earnest attention which the importance of the subject demands.

Yours in the cause. B.

[For the Herald of Freedom.]

Corrections.

Whereas a note, written by me in the last Herald of Freedom, under the proceedings of the arrest and trial of the Rev. George Storrs at Pittsfield, on last Fast Day, purporting to be a conversation held between Moses Norris, Jr., Esq., and myself, on Tuesday preceding the arrest of Mr. Storrs, on the subject of the said Storrs coming to Pittsfield, to deliver a lecture on the subject of the abolition of slavery, was then believed by me to be substantially true; and whereas this note was not published to gratify any personal feelings of revenge; but was thought to have a connection with the transactions of the following Thursday; and as it was my object to have the proceedings of that day fully and fairly laid before the public, in all their bearings; and whereas from an explanation of Mr. Norris since the publication of the above note, and from the testimony of several of the individuals in the store, where the conversation was holden, I am happy to learn, that I misunderstood the said Norris in a part of the conversation, especially that part where I understood him to say, with an oath, that he would take his gun and shoot down the leading abolitionists in the country, rather than that cause should prevail."

Therefore, so much of the conversation as was misunderstood and published, and thus might tarnish the character or reputation of Mr. Norris, or might injure the private feelings of him or his family, I cheerfully *retract*. Wishing that nothing might go to the public from me or any other abolitionist, but truth. Believing as I do sincerely, that the cause of abolition of slavery is founded on the eternal principles of truth and justice, and on this basis it must and will ultimately prevail.

Also that Mr. Chickering and not Mr. Leavitt, made inquiry for the *nigger* minister (or as Mr. Chickering says, he asked for the *nigger* man,) at my house on the evening before Fast, as mentioned in a note in the same paper.

Jeremiah Blake.

Pittsfield, April 11, 1836.

Emancipator weekly.—The Executive Committee of the American Anti-Slavery Society have resolved to issue a new series of the Emancipator weekly. The size will be the same as that of the present monthly Emancipator, and the price $2,00 per annum, in advance. The new paper will be under the editorial care of Rev. Amos A. Phelps, and the first number may be expected in a few days.

N. B. The monthly periodicals will continue to be issued as at present.

[For the Herald of Freedom.]

The Triumvirate Disturbed.

"Mr. Cummings of the Christian Mirror, and the Messrs. Tracy of the Boston Recorder and Vermont Chronicle, appear to be in great tribulation on account of Mr. Garrison, that he is receiving the approbation of some of the most devoted and warm-hearted Christians and Philanthropists in the land. These gentlemen are entitled to the pity of the community, even if it should happen to be mingled with contempt.—Their situation seems to be somewhat analogous to those unfortunate cases of witchcraft in the early history of the country. You doubtless recollect some of the particulars of those *Devilish* transactions, which blacken several pages of our annals, where certain persons were supposed to possess super-natural powers, which were exercised in tormenting others as was alleged, and they who pretended to be thus afflicted, charged it upon those whom their prejudice or caprice happened to select as the authors of their real or imaginary troubles, and by getting the public mind excited under the mist of a popular delusion, in which such characters sometimes live, move and have their being, these infatuated men assailed many an innocent man to gratify their unreasonable spleen, if not their malignant passions, not wholly unlike the manner in which Mr. Garrison is now assailed by the above named gentlemen.

Being ambitious of distinction, these possessed persons were willing to be subjects of a mock torment, which secured to them the flattering attentions of a large portion of the cheated community. Now admitting that Mr. Garrison does possess extraordinary powers, and that he is *cried out upon*, by those who would cheat the community into a state of quiet on the subject of Slavery, and create an excitement in favor of Colonization, he would not for a moment apply them to afflict the aforesaid gentlemen in any other way than by telling them the truth. Nevertheless, that the exertion of these powers, although not *supernatural*, as was supposed of the witches of old, does afflict these gentlemen, no one can doubt who hears their accusations and outcries against Mr. Garrison; and I am inclined to believe, that if the Old Court of Commissioners which sat on the witches in 1692, had jurisdiction now, this trio of editors would have Mr. Garrison arraigned before them, and try their luck by having him gagged, or pressed to death, as was Giles Cory, which would cause their sufferings, which have been extreme, to cease at once. As soon as the witch was made way with, the sufferers were immediately relieved. As these men are so affected as to *cry out* almost continually, and have borne their torment long enough, they ought to take their afflicted forms before the Grand Jury forthwith, as it is the only way (even if possible that that should avail,) they will ever be able to clip Mr. Garrison's wings or stop his upward flight."

[For the Herald of Freedom.]

Abolition at Salisbury, Mass.

We have enjoyed the very acceptable and efficient labors of our highly esteemed brother Storrs on this day of our annual fast. At the close of the second lecture in favor of the principles of "immediate abolition," we proceeded *immediately* to form an Anti-Slavery Society in this place. The names of more than fifty were obtained, the society organized, and six dollars and twenty five cents collected, to defray the travelling expenses of Br. Storrs, before we left the house. This society embraces a number of the most respectable gentlemen belonging to East Salisbury. The following are the names of the officers, viz.: Samuel Eaton, President; Josiah French, Secretary; Geo. W. Baker, Treasurer; Jonathan Cilley, Humphrey Bartlett, Abel Merrill, Managers.

S. NORRIS.

East-Salisbury, Ms. April 7, 1836.

Concord Juvenile Anti-Slavery Society.

This Society of which John R. French is President, and Charles A. Davis Secretary, was formed the twenty-sixth of last December, and now numbers upward of sixty members. It holds regular meetings on the second Wednesday of each month for the purpose of reading, imparting mutual information, and work. So far its doings have been spirited and praiseworthy, and, we doubt not, will tend much to disseminate those principles and sentiments which are dear to the heart of every true freeman. We believe this is the only Society of the kind in New-Hampshire, but we trust it will not long remain so. We hope other places will follow the example set them by the youth of this village, and that every town will soon have its juvenile society and every house its juvenile abolitionists. More, vastly more depends upon the character which is impressed on the rising generation, than on those whose long cherished prejudices have become almost a second nature. The slaveholders fear the effect of abolition sentiments on the young. And well they may.—It is to the young more especially that the negro is to look for justice.

[From the New-York Evangelist.]

Anti-Slavery Society in Dartmouth College.—We are gratified to learn by the Herald of Freedom, that an anti-slavery society has been formed in Dartmouth college, and that the faculty have done themselves honor by not interposing the least obstacle, either to the discussion of the subject or to the organization of the society. And in connection with this, we are pleased to see that the college is unusually flourishing at the present time. A correspondent of the N. H. Observer, writing without reference to *this* subject, says:

"You will be gratified to learn that Dartmouth college is in a flourishing condition, beyond anything in its past history. There has been a greater accession in the different classes since the winter vacation, than was ever known at the opening of the spring term—eight to the Freshmen, four to the senior, and some to each of the other classes. Of this new accession of students, some had been connected with four different colleges in New-England; the number of Freshmen is not less than *seventy*—more than were ever embodied in one class since the organization of the college: and the total of all classes is TWO HUNDRED."

☞ The Cabinet of Freedom—under the supervision of the Hon. William Jay, Rev. Prof. Bush, of the University of New-York, and Gerrit Smith, Esq. New-York—John S. Taylor.

We have received three numbers of this work, which contain nearly the whole of the first volume of Clarkson's History of the Abolition of the Slave Trade. It is got up in neat style, and all who wish for an anti-slavery library cannot do better than subscribe for this publication.—We subjoin the following from the prospectus:

"To all who note the signs of the times, it must be obvious that the character and consequences of American slavery, the plans proposed for its removal, and the influence of those plans on the union and prosperity of the nation, are to become topics of general and absorbing interest. It is natural and proper that the citizens of a free country should carefully investigate the nature of an institution necessarily affecting the moral and political welfare of themselves and their posterity, and should anxiously inquire what conduct respecting it is required by duty and prudence. Discussion has been excited and cannot be suppressed. In the social circle, and in the crowded assembly, in the pulpit, and in the legislative hall, slavery is the theme of frequent and earnest inquiry; and the press is pouring forth its multitudinous publications on the same momentous topic.

The subscriber flatters himself that by collecting in a cheap but neat form, the most valuable and instructive works relating to the great subject that is now agitating the whole country, he will not only gratify the prevailing thirst for information, but also to promote the cause of truth and justice.

The Cabinet will comprise both original and selected articles, embracing, among other topics, the history of the legal abolition of the African slave-trade—the history and consequences of emancipation in the British West I. Islands—the past and present state of St. Domingo—discussions on the lawfulness of slavery—the actual condition of the slaves in the United States, and an examination of the various modes of emancipating them which have been recommended.

The Cabinet will appear regularly every two weeks, commencing in March, 1836.—Each number will contain 48 pages duodecimo, and will be sold in numbers, if required, at 6 1-4 cents except when illustrated with engravings, the price of such numbers will be increased according to the expense of the engraving.

Terms two dollars per annum, payable in advance.

☞ Subscriptions received at this office.

"Our Methodist Friends."

We occasionally see articles copied from Zion's Herald, a paper with which we do not exchange, and which we seldom ever see, indulging in coarse and vituperative remarks upon this paper. Of the editor we know nothing, other than that he is an *abolitionist*—we are informed however that he is a consequencial, sleek haired little gentleman, with just sense enough to go into the house when it rains, and to keep out of the fire, when guarded by a good fender—but at the same time just fool enough to believe the "awful disclosures of Maria Monk" to be as true as the gospel—a worthy yoke-fellow, of course, with the editor of the Nigger Herald.—*N. H. Patriot.*

Correction.—Among the delegates appointed at New-Market, as given in our last, instead of George Smith should be George P. Tebbetts.

CHAPTER OF NEWS.

The citizens of Salem have determined by a very decisive vote, 617 to 185, to adopt the charter of a city government, granted them by the legislature.

A scientific fellow in Portsmouth, N. H. says that fog is caused by the *Atmosphere's* coming in contact with the *Hemisphere*, which causes the earth to sweat.

Longevity. Two cases lately occurred: one Samuel Dubois, at Woodstock, on the 19th ult., aged 101 years, who had never been 4 miles from home; and Hendrick Post, a revolutionary soldier, at Esopus, N. Y. March 2d, aged 101.

Connecticut Election. Returns from 97 towns give Edwards 14,253; Tomlinson 11,818, presenting a democratic net gain. The latest returns of representatives give 110 democratic and 61 Whigs.

An hundred thousand dollars lost! A package of money containing $100,000, in $500 and $1000 notes of the U. S. Bank, addressed to "W. S. Hatch Cashier of the Commercial Bank of Cincinnati," has been lost or stolen between Philadelphia and Cincinnati. A reward of $10,000 is offered.

Wholesale Capture of Pirate Vessels. The Java Courant, of the 26th of Sept., contains the narrative of an expedition, made by order of the government, against the pirates of Lant Pole and the southeast coast of Borneo. The result was very successful. The squadron returned to Bunermassing without the loss of a man, after taking sixteen large pirate vessels, and destroying forty-seven others. Eleven of the principal chiefs lost their lives in the several skirmishes, and 193 natives of Java and Madura were delivered from slavery.

The new French ministry is at length re-constructed.—M. Thiers is President of the Council and Minister of Foreign Affairs in the place of the Duc de Broglie.

The Doctrinaires may be said to be defunct, and the ministry of justice taken from the hands of the most odious and execrable enemies the press has ever had to contend with in any country.

The Phœnix Hotel, at Keene, was destroyed by fire on the 6th inst. Insured $4000.

The Arkansas Bill has passed the Senate 31 to 6. Its constitution recognizes slavery as the basis of its government, with the single favorable reservation, that the slaves are entitled to trial by jury.

YEAS—Messrs. Benton, Brown, Buchanan, Calhoun, Cuthbert, Clayton, Ewing, (of Ill.) Ewing (of Ohio,) Grundy, Hendricks, Hill, Hubbard, King, (of Ala.) King, (of Geo.) Linn, McKean, Mangum, Moore, Morris, Nicholas, Niles, Preston, Rives, Robinson, Ruggles, Shepley, Tallmadge, Tipton, Walker, White, Wright—31.

NAYS—Messrs. Clay, Knight, Porter, Prentiss, Robbins, Swift—6.

Iron Mountain. A mountain has been discovered in Missouri, by Mr. Featherstonehaugh, which he describes as nearly solid iron. He traced a vein 500 feet one way, 1900 the other, which presented a solid mass of iron, of a steel gray. This, however did not turn out to be quite pure, but yielded 70 per cent of the fine metal.

Mr. Beardsley, of New-York, has resigned his seat in Congress—having been appointed Attorney General of the State.

The Florida War. The latest advices give reasons to believe that this war is by no means terminated; and unless Gen. Scott, by the decided movement he is about to make, should kill or capture the main body of the Indians, it would not be strange if they should be able to hold out till next autumn; for heat and unhealthiness of the climate will soon render military operations nearly impracticable.

Texas. Bexar has fallen! Its garrison was only 187 strong, commanded by Lieut. Col. W. Travis. After standing repeated attacks for two weeks, and an almost constant cannonade and bombarding during that time, the last attack was made on the morning of the 6th ult. by upward 2000 men, under the command of Santa Anna in person; they carried the place about sunrise, with the loss of 520 men killed, and about the same number wounded. After about an hour's fighting the whole garrison was put to death, (save the sick and wounded and seven men who asked for quarter.)

Colonels James Bowie and David Crockett are among the slain—the first was murdered in his bed, to which he was confined by illness—the latter fighting like a tiger. The Mexican army is estimated at 8000 men.

Anti-Slavery Societies in N. Hampshire.

Those Anti-Slavery Societies in New-Hampshire, who make returns of the date of their formation, names of their officers, and number of members, agreeably to the notice in our last, IMMEDIATELY, will be entitled not only to a copy each of the Report of the State Society, but also to a copy each of the Third Report of the American Anti-Slavery Society.

☞ Those Gentlemen appointed to attend the Annual Meeting of the American Anti-Slavery Society, at New-York, and the New-England Anti-Slavery Convention, at Boston, as published in our last, (or their substitutes,) will, on their signifying to the Corresponding Secretary their acceptance, be furnished with the proper credentials.

Anniversary of the American Anti-Slavery Society.

The third anniversary of the American Anti-Slavery Society will be held (with divine permission) on Tuesday, May 10th, at 10 o'clock, A. M. in the city of New-York. An abstract of the Annual Report will be read, and addresses are expected from several gentlemen. Auxiliary Societies are requested to send delegates, and it is hoped every auxiliary will be represented.—The friends of the cause throughout the Union are invited to attend. Delegates are requested to report their names at the Society's Rooms, No. 144 Nassau street, immediately on their arrival in the city.

A meeting of the delegates will be held on the day previous to the Anniversary, at 4 o'clock P. M. There will be meetings of the Society for business after the Anniversary, during two or more days.

JOHN RANKIN,
LEWIS TAPPAN,
SIMEON S. JOCELYN, } Committee of Arrangements.

New-York, March 14, 1836.

☞ Editors of newspapers friendly to the cause, are requested to insert this notice.

LETTERS

received at this office since our last paper.

J M'Caine, D E Jewett, S Norris, A Berry, Angeline, Eliza, D Root, J Perkins, B. F.

A FULL STATEMENT of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 8th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.

AN ACCOUNT OF THE INTERVIEWS which took place on the 4th and 8th of March, between the Committee of the Massachusetts Anti Slavery Society, and a Committee of the Legislature. Price, 12 1-2 cents.

EMANCIPATION.—A superb steel engraving representing a scene on the First of August, 1834, in the West Indies. Price, $1.

SOUTHERN IDEAS OF LIBERTY.—An engraving.

THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.

☞ The above are for sale at the Anti Slavery Office, Low's Building, (third story) opposite the Post Office.

POETRY.

Slavery.

BY CARLOS WILCOX.

[CARLOS WILCOX was born at Newport, N. H., Oct. 22, 1794, from which place his parents soon after removed to Orville, Vt. He was graduated at Middlebury College in 1813; studied theology at Andover, and, after preaching at various places, was ordained at Hartford, Conn., December, 1824. In consequence of ill health, he was dismissed from his pastoral charge in May, 1826. He retired to Danville, Vt. with the hope of regaining his health, when he might again enter upon his labors of love and usefulness.—But change of scenery, the beauties of nature, which he so enthusiastically loved, and of which his poetry is a bright picture, the pure airs of his native hills, and the tender watching of friends, were of little avail. He died of consumption May 29, 1827, in the morning of life, and in the full glory of intellectual strength.—His principal poems are the "Age of Benevolence" and the "Religion of Taste," both of which are found in his "Remains," an octavo volume, published in 1828. We cannot better express our opinion of him than in the language of Rev. G. B. Cheever:

"He was a true poet, and deeply interesting in his character, both as a man and a Christian. He resembled Cowper in many respects;—in the gentleness and tenderness of his sensibilities—in the modest and retiring disposition of his mind—in its fine culture, and its original poetical cast—and not a little in the character of his poetry. It has been said with truth, that, if he had given himself to poetry as his chief occupation, he might have been the Cowper of New England. We pretend not to place his unfinished and broken compositions on a level with the works of the author of the Task; but they possess much of his spirit, and, at the same time, are original. Like Cowper, 'he left the ambitious and luxuriant subjects of fiction and passion, for those of real life and simple nature, and for the developement of his own earnest feelings, in behalf of moral and religious truth.' The fragments he has left us are so rich, in a vein of unaffected poetry and piety, that they make us sorrowful for what we have lost, and indignant that his merits are so little known and appreciated beyond a small circle of affectionate Christian friends."—*Ed. Her. of Freedom.*]

All are born free, and all with equal rights.
So speaks the charter of a nation proud
Of her unequalled liberties and laws,
While, in that nation,—shameful to relate,—
One man in five is born and dies a slave.
Is this my country? this that happy land,
The wonder and the envy of the world?
O for a mantle to conceal her shame!
But why, when Patriotism cannot hide
The ruin which her guilt will surely bring
If unrepented? and unless the God
Who poured his plagues on Egypt till she let
The oppressed go free, and often pours his wrath,
In earthquakes and tornadoes, on the isles
Of western India, laying waste their fields,
Dashing their mercenary ships ashore,
Tossing the isles themselves like floating wrecks,
And burying towns alive in one wide grave,
No sooner ope'd but closed, let judgment pass
For once untasted till the general doom.
Can it go well with us while we retain
This cursed thing? Will not untimely frosts,
Devouring insects, drought, and wind and hail,
Destroy the fruits of ground long tilled in chains?
Will not some daring spirit, born to thoughts
Above his beast-like state, find out the truth,
That Africans are men; and, catching fire
From Freedom's altar raised before his eyes
With incense fuming sweet, in others light
A kindred flame in secret, till a train,
Kindled at once, deal death on every side?
Cease then, Columbia, for thy safety cease,
And for thine honor, to proclaim the praise
Of thy fair shores of liberty and joy,
While thrice five hundred thousand wretched slaves,
In thine own bosom, start at every word
As meant to mock their woes, and shake their chains,
Thinking defiance which they dare not speak.

MISCELLANY.

From Leitch Ritchie's Journey to St. Petersburgh, in Heath's Picturesque Annual for 1836.

Extraordinary Achievement.

The Church of St. Peter and St. Paul is remarkable for its spire, the loftiest of St. Petersburgh.

* * * * * * An anecdote connected with this Church, and not known, I believe, out of Russia, is too remarkable to be omitted. The spire which rises

——"Lofty, and light, and small,"

and is properly represented in the engraving as fading away almost into a point in the sky, is in reality, terminated by a globe of considerable dimensions, on which an angel stands, supporting a large cross. This angel, less respected by the weather than his holy character deserved, fell into dispair; and suspicions were entertained that he designed revisiting, uninvoked, the surface of the earth. The affair caused some uneasiness, and the Government at length became seriously perplexed. To raise a scaffolding to such a height would cost more money than all the angels out of heaven were worth—and meditating fruitlessly on these circumstances, without being able to resolve how to act, a considerable time was suffered to elapse.

Among the crowd of gazers below who daily turned their eyes and their thoughts towards the angel, was a mijik called Telouchkine. This man was a roofer of houses, (a slater, as he would be called in a country where slates were used,) and his speculation by degrees assumed a more practical character than the idle wonders and conjectures of the rest of the crowd. The spire was entirely covered with sheets of gilded copper, and presented a surface to the eye as if it had been one mass of burnished gold. But Telouchkine knew that the sheets of copper were not even uniformly closed upon each other; and, above all, that there were large nails used to fasten them, which projected from the side of the spire.

Having meditated upon these circumstances till his mind was made up, the mijik went to the Government, and offered to repair the angel, without scaffolding and without assistance, on condition of being reasonably paid for the time expended in the labor. The offer was accepted; for it was made in Russia, and by a Russian.

On the day fixed for the adventurer, Telouchkine, provided with nothing more than a coil of ropes, ascended the spire in the interior of the last window. Here he looked down at the concourse of people below, and up the glittering "needle," as it is called, tapering far away above his head. But his heart did not fail him, and stepping gravely out upon the ledge of the window, he set about his task.

He cut a portion of the cord in the form of two large stirrups, with a loop at each end. The upper loops he fastened upon two of the projecting nails above his head, and placed his foot in the others. Then digging the fingers of one hand into the interstices of the sheet of copper, he raised up one of his stirrups with the other hand, so as to make it catch a nail higher up. The same operation he performed on behalf of the other leg, and so on alternately. And thus he climbed, nail by nail, step by step, stirrup by stirrup, till his starting post was indistinguishable from the golden surface, and the spire had dwindled, and dwindled, and dwindled in his embrace, till he could clasp it all around.

So far, so well. But he now reached the ball—a globe of between nine and ten feet in circumference. The angel, the object of his visit, was above this ball, and even concealed from its view, by its smooth, round, and glittering expanse. Only fancy the wretch at that moment, turning up his grave eye, and graver beard, to an obstacle that seemed to defy the daring and ingenuity of man.

But Telouchkine was not dismayed. He was prepared for the difficulty, and the means by which he essayed to surmount it, exhibited the same prodigious simplicity as the rest of the feat.

Suspending himself in his stirrups, he girded the needle with a cord, the ends of which he fastened around his waist; and, so supported, he leaned gradually back, till the soles of his feet planted against the spire. In this position he threw, by a strong effort, a coil of cord over the ball; and so coolly and accurately was the aim taken, that at the first trial it fell in the required direction, and he saw the end hang down on the opposite side.

To draw himself up in his original position, to fasten the cord firmly round the globe, and with the assistance of his auxiliary to climb to the summit, were now an easy part of the task; in a few minutes more Telouchkine stood by the side of the angel, and listened to the shout that burst like sudden thunder from the concourse below, yet came to his ear like a faint and hollow murmur.

The cord, which he had an opportunity of fastening properly enabled him to descend with comparative facility; and the next day he carried up with him a ladder of ropes, by means of which he found it easy to effect the necessary repairs.

The Millenium.

The Gospel is a book of principles; of great, operative, and unchangeable principles. Men condemn it because they do not understand it: even Christians may be fairly charged with treating it with no small degree of disregard, because in their worldliness they have neglected to estimate its heights and depths. If heaven could be brought down to earth, if Europe and America and all other continents and parts of the world could, at the present moment, be peopled with angels and seraphic natures, the gospel, just as it stands, would be sufficient to guide and govern them. The blessed companies of the heavenly world, unlike the children of men, would ask no higher and better code. But can we regard it as allowable, could we conceive it as allowable, under any assignable circumstances, for an angel to retaliate upon an angel, for a seraph to exercise hostility upon a seraph, for one of these holy beings to hold in his own hands the right of extinguishing the life of another? What sort of heaven would that be, which should be characterized by the admission of such a principle? And we may ask further, what sort of a *Millenium* will that be, which shall be characterized, either practically or theoretically, in the same way? When men are fully restored to the favor of God, whether in heaven or earth, is there to be one code, one set of governmental principles for them, and another for other holy beings? Certainly not.—In all the great matters of right and duty, the law of seraphs is the law of angels, and the law of angels is the law of men. If it is utterly and absolutely inconsistent with our conceptions of the heavenly world, that the power of life and death should be taken from the hands of Jehovah, and that angels and seraphs should have the right of extinguishing each other's existence, it is equally difficult to conceive of such a right in the millenium. And if it will not be right for the men of the millenium to exercise the power of life and death over each other, it is not right for them now. We have the same code of government now, which we shall have then; we have the New Testament now, and we shall have it then; and not only that, we shall understand it better and love it more. Nothing will be added to it; nothing be taken from it. If it does not now consider human life inviolable, it never will; the right of taking human life, if it exists now under the Christian code, will exist as a legal and authorized characteristic, (painful and even horrible as the mere thought is) of the pure, blessed, and angelic state of the millenium. On the supposition, therefore, that life will be inviolable in the millenium, and that it will not be considered right for one man to put another to death for any possible reason, we argue that it is not right now. And this form of reasoning is applicable to any other analogous case whatever. If it will not be right to steal in the millenium, it is not right to steal now; if it will not be right to be intemperate in the millenium, it is not right to be intemperate now; if it will not be right to hold slaves in the millenium, it is not right to hold slaves now; if it will not be right to take life and carry on war in the millenium, it is not right to take life and carry on war now. The principles, which will be acknowledged as authoritative in the millenium, are the very principles which are prescribed and are binding upon us at the present moment. No change in principles is required; but merely a change in practice. If the practice of men should tomorrow be conformed to the principles, which the finger of God has written on the pages of the New Testament, then to-morrow would behold the millenium.

We delight to linger on this subject.—There is a charm in the millenial name. "Scrisenti manum injicit, et quamlibet festinantem in se morari cogit." The wing of poetry flags under this great conception.—Sometimes we see it under the type of a wilderness newly clothed with bud and blossom; sometimes we see it under the type of a city descending from heaven, prepared as a bride adorned for her husband; sometimes we behold it as a great temple arising out of the earth, and capacious enough to contain all nations. This temple is not built of earthly materials, that will perish with the using; but is supported on immutable columns. Every great moral and religious principle is a pillar in the millenium temple. The principle of total abstinence from all intoxicating liquors is one pillar; it suddenly arose fair and beautiful, and even now is enveloped with some rays of millenial glory; the doctrine, that all slaveholding is a sin, is another pillar, standing firm, awfully grand, and immoveable; the doctrine of the absolute inviolability of human life is another; this is in a state of preparation, but it will soon ascend, and stand brightly and majestically in its place; and thus principle after principle will be established, column after column will be erected, till the spiritual house of the Lord shall be established in the tops of the mountains, and shall expand upon the eye of the beholder, far more beautiful than the Parthenon. And what then will be wanting? Only that the nations, in the language of the prophecy, shall flow into it; only that the people should occupy it and rejoice in it, and this is millenial glory. But unless you have firm, unchangeable, immutable principles, it will be like a certain house, that was built upon the sand; "and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

The Wife of Benedict Arnold.

The recent death of an old lady in Uxbridge, Mass., the widow of a late inhabitant of that town, who had the misfortune to bear the same name with the traitor Gen. Arnold, has given rise to a considerable discussion respecting the wife of the latter.—The following paragraph from the Norfolk Beacon contains some statements not generally known.

THE WIFE OF THE TRAITOR ARNOLD.—As this subject has given rise to some explanations of her history, which are erroneous, we will state what we have learned respecting her. She was the daughter of Edward Shippen, chief justice of Pennsylvania, and is universally allowed to have been a woman of fine mind and the most fascinating manners. It is said that Gen. Greene was the rival of Arnold for the affections of this lady. The letter of Alexander Hamilton, which has given so pathetic a description of her feelings after the detection of Arnold's conspiracy, and which has been so frequently referred to with a view of heightening the guilt of the traitor, is now known to have exhibited the mockery and not the reality of passion. Indeed it is even believed that Mrs. Arnold instigated her husband to the commission of the deed that damned him. She visited Nova Scotia with her husband, it is believed, in 1790, but never touched the United States after the war.—She died at the age of 43, in the city of London, some time in the year 1804. Her father, Edward Shippen, was Chief Justice of Pennsylvania, and died in 1806, at the age of 77, in Philadelphia. The traitor Arnold, died in 1801, in London, after lingering 30 miserable years of degradation and contempt. His sons now live in Canada, and are said to be wealthy.

[We doubt whether any of his sons live in Canada—two reside in the East Indies. John Arnold is a Brig. General on the Bengal Establishment of the British army—and Edward Shippen Arnold resides at Calcutta.]—*Salem Gazette.*

AMERICAN ENERGY.—A merchant from New-York was at the London Coffee-house, in Ludgate hill, when the news of the great fire which lately occurred in that city arrived. His premises were totally consumed, and he found himself, as in a moment, a ruined man. His plan, however, was instantly formed. In fifteen minutes from the time his eyes had rested on the paper, a chaise and four was at the door, in which he hurried to Dover. Arriving in the night, he hired a steamboat for 75 guineas, which soon landed him at Calais. Thence he hastened, with all possible expedition, to Lyons. He reached that city eight hours before the news of the fire, and employed his time in purchasing silk goods, to such an extent, and on such terms, as to secure a profit of at least £25,000, the destruction being principally of French silks, and to so large an amount as to require more than all the existing stock at Lyons to make it good.

London paper.

[From the St. Louis Observer.]

Murel the Land Pirate.

A History of the Detection, Conviction, Life and designs of JOHN A. MUREL, the Great Western Land Pirate, &c.

Such is the title of a pamphlet which we have just read. We confess ourselves at a loss to decide whether the pamphlet be, in fact a true history of events therein recorded, or whether it be a work of the imagination. There are some circumstances which seem to favor both suppositions. We are, however, on the whole, inclined to the opinion that most of what is here related by Mr STEWART (who is the capturer of Murel) is in substance true.

Murel, it seems, had a band of confederates of not less than 1000 in number, who were united by secret oaths and signs, and whose object was plunder and theft. They did not hesitate to rob and murder travelers, but it was their especial business to steal negroes, sometimes selling them three or four times over, and finally murdering them at last. *They had formed a plan by which the whole southwestern country, including the city of New-Orleans, was to have been plundered and burnt, a negro insurrection was to have been organized, and the universal slaughter of the whites been consummated.*

STEWART gained his confidence by proposing a desire to unite himself with his associate wretches, and having thus acquired a knowledge of their designs, he gave the necessary information to the constituted authorities of Tennessee by whom Murel was arrested. He was sentenced to 10 years confinement in the State Prison of Tennessee, where he now is.

One thing we do not understand. If Mr. STEWART's account of Murel be correct, then he is, by his own confession, a murderer of the very first degree as well as a negro thief. And yet he is sentenced only to the State's Prison.

MENAI BRIDGE.—In that wonderful structure, the Menai suspension-bridge, the effect of the expansion and contraction of the chains by heat and cold is ingeniously provided for, by passing the chains over rollers placed upon the top of the towers over which they are slung. In 1830, when the mercury was 18 degrees below the freezing point, it was found that the bridge, which weighed more than twenty thousand tons, had risen 6 inches and a half above its level, and the extremes between its relaxing on the hottest and its contraction on the coldest day are more than a foot.

Public Meeting in Portsmouth, on the subject of an Asylum for the Insane.

The citizens of Portsmouth, and delegates from several other towns in this State, in compliance with previous public notice, assembled at the Methodist Chapel, in State Street, Portsmouth, on the evening of the 6th of April, 1836:

The Meeting was called to order by John Rice, on whose nomination Daniel P. Drown was chosen President, and on motion of Ichabod Goodwin, William H. Y. Hackett was appointed Secretary.

Mr. Drown, on taking the chair, stated the object of the meeting; recapitulated the causes which had heretofore prevented the adoption of any effectual means to provide for the Insane of this State, and noticed the gratifying indications that these causes were likely not much longer to exist, and expressed his sympathy in the objects contemplated by the meeting.

At the request of the President, Mr. Chamberlain, Pastor of the Methodist Church, opened the meeting by prayer.

Mr. Coues presented the following Resolutions:

1. *Resolved*, That it is the duty of communities to relieve those calamities, which from their peculiar character and extent, are beyond the reach of individual benevolence.

2. *Resolved*, That well ascertained facts show that the disease of insanity is extensive, and that it yields to moral and medical treatment.

3. *Resolved*, That long and uniform experience proves that the most successful remedies for insanity can be applied only by means of a well regulated public institution.

4. *Resolved*, That provision ought to be made by the Legislature of this State, for the erection of an Asylum for the Insane.

5. *Resolved*, That a Committee of nine, to be designated by the Chair, be appointed to correspond with gentlemen in the various parts of this State, and to act in concert with such committees as may be appointed for the purpose of calling attention to the wants of the Insane, and the appropriate remedies.

6. *Resolved*, That a Committee of nine, to be designated by the Chair, be appointed to prepare a petition and procure signatures, to be presented to the next Legislature, requesting an appropriation for establishing, within this State, an Asylum for the Insane.

7. *Resolved*, That for the purpose of diffusing correct information, it is advisable that the friends of the object of this meeting in the several towns in this State, be requested to meet in their respective towns, and to appoint committees of correspondence, and also committees to procure signatures to petitions to be presented to the Legislature in June next, for an adequate appropriation to defray the expense of erecting the proposed Asylum.

8. *Resolved*, That the President and Secretary be requested to furnish to each member of the General Court a copy of the proceedings of this meeting.

The Resolutions were supported, and the claims of the Insane upon the sympathy and aid of the people of this State enforced in addresses from Samuel E. Coues, of Portsmouth; Charles H. Peaslee, of Concord; Abner Greenleaf, Ichabod Bartlett, Charles A. Cheever, Charles Burroughs, of Portsmouth; and George Gardner, of Exeter.

The Resolutions then passed unanimously.

The Chair announced the following named gentlemen to constitute the Committee of Correspondence, in pursuance of the provisions of the fifth Resolution: Samuel E. Coues, Thos. B. Laighton, S. Chamberlain, Nehemiah Moses, Charles W. Brewster, John Laighton, Elisha C. Crane, Abner Greenleaf, Charles A. Cheever.

The Chair also announced the following named gentlemen, to constitute the Committee to prepare a memorial, and procure signatures, in pursuance of the provision of the sixth Resolution: Charles Burroughs, Benjamin Carter, Jr., Ichabod Goodwin, John N. Nutter, John Rice, John Christie, James Perkins, Richard Jenness, Thomas Claphanf.

On motion of Andrew P. Peabody,

Ordered, That the President and Secretary be requested to cause the proceedings of this meeting to be published.

On motion of Charles W. Cutter,

Ordered, That the editors of the seven newspapers in this State, be requested to publish the proceedings of this meeting in their respective journals.

On motion of John Rice,

Resolved, That this meeting now adjourn without day.

DANIEL P. DROWN, *President.*
W. H. Y. HACKETT, *Secretary.*

CO-PARTNERSHIP NOTICE.

THOMAS W. THORNDIKE having this day admitted AMOS C. WARD as a partner in the

CARRIAGE MAKING BUSINESS

will conduct said business under the firm of *THORNDIKE & WARD* at the old stand, Main street.

☞ Thorndike & Ward having engaged experienced workmen in the different branches of Carriage making, feel no hesitation in tendering their services to the public with the assurance that their work shall be executed in a first rate manner, good style, and on reasonable terms.

Stage-Coaches, Chaise, and other carriages repaired and painted as above.

THOMAS W. THORNDIKE
AMOS C. WARD.

Concord, 3d mo. 7th, 1836.

LIFE OF GRANVILLE SHARP.

A Memoir of Granville Sharp, to which is added Sharp's "Law of Passive Obedience" and an extract from his "Law of Retribution." By CHARLES STUART.

Also, "RIGHT AND WRONG IN BOSTON," being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835.

"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.

☞ The above are for sale at the Anti-Slavery Office, Low's Building (third story) opposite the Post Office.

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37½
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37½
The OASIS, by Mrs. Child, 1,00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
Shields of Slavery, [an engraving,] 6¼
DESPOTISM OF FREEDOM, by D. L. Child, 8
TREE OF LIBERTY, [an engraving,] 12½
ENGRAVING of kneeling female slave 6
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church, 6
Fast Day Sermon, by Rev. David Root, 6
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hundred
SLAVE'S FRIEND, 80 cts. per hundred
Report of the N. H. A. S. Society, $4 per hundred
MAN STEALING AND SLAVERY renounced by the Presbyterian and Methodist Churches.
PROCEEDINGS of the N. E. Convention held May 1834.

☞ For Sale at the Herald of Freedom Office.

☞ **NEW WORKS.**—"Evils of Slavery and the Cure of Slavery;" "Authentic Anecdotes of American Slavery" and "Anti-Slavery Catechism." These little works are from the pen of Mrs. CHILD, and well calculated for distribution. The two former are fifty cents a dozen. The latter ten cents each. For sale at the depository connected with this office.

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy, &c; and after trying numerous prescriptions all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

Dr. NATH'L WHEET
WM. RICHARDSON,
MICHAEL BLAKE,
HORATIO HILL,
GILMAN PALMER,
CHARLES MOODY.

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, perfumer, or of J. C. EMERSON & CO. Druggist, at the sign of the Big Mortar, Concord, N. H.

PRICE—75 cents per bottle.

Concord, Jan. 7, 1836.

THE HERALD OF FREEDOM

Is published every Saturday at Concord, N. H.

TERMS.—One dollar per annum, if paid in *advance*. After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters and Communications, POST PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.